

The Brethren Evangelist

PUBLISHED WEEKLY AT
The Brethren Publishing House,
ASHLAND, OHIO.

Terms of Subscription.

One Copy one year. \$1.50
One Copy six months. .75
One Copy four months. .50

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. Do not send cash in an unregistered letter.

Please examine the date printed with your name on the paper and if the proper credit is not made send us notice.

The paper will be continued to regular subscribers until we are notified to stop it, unless such directions accompany the order.

ADDRESS,

THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO.

H. R. HOLSINGER, Corresponding Editor.

ASHLAND, O., JULY 28, 1886.

Semi Editorial.

I was glad to notice in last EVANGELIST that brother Will Spanogle had succeeded so well in the organization of a new church and in building a new house and having it paid for. Next we hope the brethren will succeed in building one at Martinsburg. Spanogle and Snider are a strong team, and will do good work. I believe we were not told what the new church was christened?

OPEN COMMUNION.

I learn from different parties that in places our ministers practice open communion; that is they extend an invitation to members of any denomination. I hope it is not true; but fearing that some inexperienced ministers might be led into such extravagance, it will not be out of place to have a few remarks upon the subject. I have attended communion meetings at many different places during the past two years, and I have never heard any such invitation given, and hope I never may. Where such a loose invitation is extended I do not desire any. There is no occasion for open communion, or intercommunion among the denominations. It originates from a desire to be recognized by those who are believed to be superiors. Every church should provide communion privileges for its own members. If it does so, they have no occasion to go to the communion of other sects. If it does not provide such privileges it does not discharge its Christian duty, and its members would be justified in joining a church which would provide for them. Our denominational organization is of God or it is not. If we regard it as being of God let us honor its ordinances. If the Baptist church, or the Methodists, or the Presbyterians, are just as good as the Brethren church, then let us act wisely and economically and all disperse and join some one of those well established organizations. What is the use of toiling and suffering persecutions and privations to establish another which is no better. I believe the Brethren church is right, and that its practices and ordinances are based upon the teachings of the gospel, and I have no desire and no occasion to recognize any other body of people who ignore our ordinances as being upon an equality with us. Communion with other denominations and inviting them to commune with us, has a tendency to latitudina-

rianism and latitudinarianism tends to worldliness. I do not desire to be invited to commune with other denominations. I have abundant provision at home. Those who desire to commune with us are heartily welcome, but they are expected to enter into our communion in the same way that we entered into it: through obedience to the commandments of Christ.

The tendency of the age is to laxity and liberalism. I believe in exercising charity toward all, but not to such an extent as to ignore right and wrong, and good and bad. The organization of two separate and distinct denominations in the same town or neighborhood establishes the fact that so many distinct religious sentiments or views exist in that town or vicinity and no amount of intercommunion will remove such differences.

Again: Communion is the most emphatic declaration of union. Hence, there should never be any disunion upon any of the ordinances among those who commune with each other. They may differ in matters of taste and circumstances, but not upon matters which the Lord had decided in his word.

In order that the Brethren church may succeed we need to be denominational, strictly denominational, and always Brethren. Be liberal with our houses, and schools, and ministers, and literature, so long as the emoluments of such liberality will tend to the advantage of the Brethren church.

Men may be in good standing in many of the denominations, and yet be regular attendants at balls, theatres, and frolics, and be Free Masons and Odd Fellows, and by an indiscriminate invitation we offer our communion to all such. God Almighty preserve us from such amalgamation.

Now, while I know that such a loose sentiment does not prevail in the Brotherhood, there is no doubt occasion to send forth a word of warning upon this subject, and I hope this word may be kindly received.

THE DAYTON CHURCH PROPERTY.

As will be seen elsewhere in this paper, the Brethren have lost the Dayton church. I confess it was a shock to me. I had expected better news. It is not a just decision, and I hope our Brethren will appeal the case to the Supreme Court, and ascertain whether justice can not be had in Ohio.

ASHLAND COLLEGE.

I am now about to leave Ashland, and start out again upon another begging expedition, and before I return again the school year for 1886-7 will be well under way. And I wish to appeal to all brethren and sisters who have children that wish to go away from home to school, to send them to our school at Ashland. Help us make our school a power for the church. A few terms at Ashland will have a tendency to impress them favorably toward the Brethren church. They will form associations with young members and members children which will endure for life, and often is fraught with good results. Those who are already members should be sent that they assist in strengthening the Christian influence of the school, and those are not yet

members that they may receive the benefit of such influence. Come friends, let us all unite in making Ashland College such an auxiliary to the church that its influence will be felt in every department of our church work, and in all parts of our brotherhood. Send your children to the College on the 31st of August, and then on the 11th of November, come to see them during the Convention, if we will be so fortunate as to have it here, and we will have a grand reunion, and I hope a glorious revival. Quite a number of the students of last year will return, and may we not hope also that many new ones will be found among them. Think of it prayerfully, Brethren.

And, for heaven's sake, brethren and sisters, please do make liberal donations toward paying off the debt. Oh! how I do wish I could impress you with the importance and necessity of this work. I sometimes almost despair of all hope, when I see with what indifference my warmest and most earnest appeals are received. I am tempted to think I must be a fool, to spend my time and money, and sacrifice the comfort of my family to accomplish a work, for which so many of my brethren are doing comparatively nothing. And I am really afraid I must appear in that light to those who are not helping us in our struggles. Come, friends, please do tell me, by your actions that I am not mad, but am only zealous in a good work, and that you are going to take a part in it, and that according as the Lord has prospered you. I lately received a letter from a sister from Eastern Pennsylvania, enclosing a five dollar bill for the College, which she and other sisters of the Green Tree church had donated. God bless the liberal sisters. Wish they had control of all the money in the brotherhood. I would then soon have the debt raised. But, perhaps, I might as well wish the men had more liberality. It don't seem to me that I get much good of wishing. Work is the thing only that appears to be of any account. And there seems to be no end of that. The above sister says in conclusion: "you will surely be liberally rewarded for the earnestness which you have manifested in this work, if not in this world, a rich reward will be yours in the next." Yes, I have a good hope: but I do not want it all to myself. If I'll get a reward for my work, then certainly others would receive the same reward for similar service. Is not that a logical conclusion? Well now, then, our College and church work needs the help of about one hundred members to the same extent of sacrifice that I am making. And since the other ninety-nine are not willing to make the sacrifice, I am tempted to think they do not care for the promise, or do not consider it worth the necessary denial. Please, brethren, do relieve me from these temptations. Let some brother or sister, or a brother and a sister in every church in the Brotherhood go to work and solicit donations for Ashland College. Why just one dollar more from each member will more than raise the balance. Sister Lizzie Beeghly of Bear Creek, Ohio, has sent us quite a list of one dollar donations. Can others do equally well by the

same effort? Will they not make the attempt?

HOLSINGER.

Apparent Defeat is Often the Hour of Real Success.

Did not the cruelties, which made Joseph a slave and a prisoner, end in making him a prince in the house of Pharaoh? Was not Nebuchadnezzar's burning fiery furnace the means God used for the promotion of the noble three who preferred its flames to the worship of false gods? When Bunyan lay in Bedford jail, when Robert McCheyne was thwarted in his purpose to go as a missionary to the heathen, when Judson was taken from his work and sent to prison on suspicion of being an English spy, outward appearances wore the look of defeat and failure. Yet afterwards it was made to appear that their disappointment was, in each case, only another way of accomplishing that which lay nearest their hearts.

When Strauss gave his pretentious and learned work against the Gospel to the world, the boast was freely made that it was the death-knell of Christianity. There were timid ones who half feared it might be. Yet, one who now looks back to see what has actually come to pass, observes not only that the appearance of that book marked the turning of the tide, which in his own land had been setting against Christianity, but also that the most powerful defences of the Gospels have been written since that event.

It is not an uncommon experience with the dying to complain of darkness; to call for the opening of shutters; to ask for "more light." A physician being told of a sick man ordering the room to be lighted up as for a gala, gravely replied, "No worse sign." The dying saint often passes through an experience of spiritual darkness. Yet have we not seen this suddenly pass away, proving the last dark hour just before the glory of day,—a day whose bright dawn illumines even this hither shore?

E. MASON.

The Triumphant March of Christianity.

One of the peculiar things Nebuchadnezzar saw in his dream was a stone cut out without hands which smote the image of his dream to his feet, and finally grew till it became a great mountain and filled the whole earth. This stone represented Christ and his Church in that scene or dream. It was not remarkable in its first appearance, yet it possessed wonderful inherent power, and not only performed a wonderful feat in smiting the image, but contained the elements of growth and development, and it increased to remarkable proportions. Such is the character of the Christian Church today. It is filling the whole earth, and there are few creatures to whom belongs the title of human beings, today, who do not know something about Christ. The image has been on his feet for centuries and he will never rise again.

Christianity is the only system or institution that never suffered any reverses. Its history is a history of an unbroken series of successes. Since its first general proclamation to man at Pentecost, its influence and its mem-

bership at no subsequent period was less than at any past time. At times, the conquest against sin and iniquity bore the appearance of reverses, but they were not: it was only the smoke of the battle, which, for a certain time, hid from the general observer, the true condition of the Church.

Christianity is a conquering power. It commenced by conquering. It is represented as a bruiser of the serpent's head; it is represented as a stone cut out without hands and smiting a mighty image; it is represented as a power that will grind to powder on whomsoever it may fall, and whoever falls upon it shall be broken: and its entire history is one of conquering, of smiting, of bruising, of breaking and of grinding to powder. Sin and ungodliness can not stand before it. Thousands of ruins of heathen temples over the plains of Europe, Asia and Africa testify to its destructive power, and the subjugation of whole nations and lands testify to the insinuating character of the leaven of righteousness which goes out from it.

The methods of this conquering power are peculiar often, and past finding out. The early head-quarters of this power have been abandoned for years in a measure. Jerusalem, Asia Minor and the region of Alexandria in Egypt, and Rome have been desecrated by corruption under the name of religion and the populace largely given to idolatry. This is not a reverse, but it is a preparation for a great and grand victory for Christianity, and whoever lives, will see the purest Christianity reign supreme in those very regions. Its workings to that end are already manifest. Wherever sin plants itself it must be rooted out, and while that process is in progress, and preparations for victories are under headway, darkness may seem to be the victor, but it is only the shade that precedes the illustrious dawning of a grander era.

Happy is the man who becomes a part of this army marching on from victory to victory as it moves toward the Eternal City.

The Dayton Decision.

Bro. E. S. Miller's article will tell all there is of interest to our readers about the decision in the Dayton church property case. It is lost to the Brethren. The decision was printed in full in the Dayton Journal and occupied almost a page in small type. It is as brother Miller says, a rehash of what has been sounding in the ears of those who have been in the front rank during the contest of the past few years.

We sympathize with the Dayton brethren, but still this is only a slight reverse in life. We know that God's spirit is with that noble little band, and he will never forsake them; and it may be his will to open before them a more desirable door and lead them into pastures that are more satisfying, through the tribulation that they are undergoing.

Let us all pray for them that divine wisdom may direct them, and that they may continue the good work that they have carried on during the past few years, and go into the Father's presence with the spoils of a noble victory against sin and iniquity.